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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"*Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand.*" DOCTRINE AND COVENANTS 88: 78.

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THE FATHER AND THE SON

A DOCTRINAL EXPOSITION BY THE FIRST PRESIDENCY AND THE TWELVE

NOTE—Questions relating to the designation *Father* as applied to our Lord Jesus Christ, who is distinctively *The Son* of God the Eternal Father, continue to come to the Editor's desk from missionaries and other earnest students of the theology of our Church. In reply to these, and for purposes of general information, we print herewith an exposition given out by the First Presidency and Council of the Twelve Apostles, directly relating to the subject. At the time of its issuance, in 1916, this treatise was published in the prominent Church magazines, including the *Star*; but we reproduce it to meet current needs.—EDITOR.

The scriptures plainly and repeatedly affirm that God is the Creator of the earth and the heavens and all things that in them are. In the sense so expressed, the Creator is an Organizer. God created the earth as an organized sphere; but He certainly did not create, in the sense of bringing into primal existence, the ultimate elements of the materials of which the earth consists, for "the elements are eternal" (D. & C. 93: 33).

So also life is eternal, and not created; but life, or the vital force, may be infused into organized matter, though the details of the process have not been revealed unto man. For illustrative instances see Genesis 2: 7; Moses 3: 7; and Abraham 5: 7. Each of these scriptures states that God breathed into the body of man the breath of life. See further Moses 3: 19, for the statement that God breathed the breath of life into the bodies of the beasts and birds. God showed unto Abraham "the intelligences that were

organized before the world was"; and by "intelligences" we are to understand personal "spirits" (Abraham 3: 22, 23); nevertheless we are expressly told that "Intelligence" that is, "the light of truth, was not created or made, neither indeed can be" (D. & C. 93: 29).

The term "Father" as applied to Deity occurs in sacred writ with different meanings. Each of the four significations specified in the following treatment should be carefully segregated.

1. "FATHER" AS LITERAL PARENT

Scriptures embodying the ordinary signification—literally that of Parent—are too numerous and specific to require citation. The purport of these scriptures is to the effect that God the Eternal Father, whom we designate by the exalted name-title "Elohim", is the literal Parent of our Lord and Saviour Jesus Christ, and of the spirits of the human race. Elohim is the Father in every sense in which Jesus Christ is so designated, and distinctively He is the Father of spirits. Thus we read in the Epistle to the Hebrews: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12: 9). In view of this fact we are taught by Jesus Christ to pray: "Our Father which art in heaven, Hallowed be thy name."

Jesus Christ applies to Himself both titles, "Son" and "Father." Indeed, He specifically said to the brother of Jared: "Behold, I am Jesus Christ. I am the Father and the Son" (Ether 3:14). Jesus Christ is the Son of Elohim both as spiritual and bodily offspring; that is to say, Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed His mission in the flesh, and which body died on the cross and was afterward taken up by the process of resurrection, and is now the immortalized tabernacle of the eternal spirit of our Lord and Saviour. No extended explanation of the title "Son of God" as applied to Jesus Christ appears necessary.

2. "FATHER" AS CREATOR

A second scriptural meaning of "Father" is that of Creator, e. g. in passages referring to any one of the Godhead as "The Father of the heavens and of the earth and all things that in them are" (Ether 4:7; see also Alma 11 : 38, 39 and Mosiah 15: 4).

God is not the Father of the earth as one of the worlds in space, nor of the heavenly bodies in whole or in part, nor of the inanimate objects and the plants and the animals upon the earth, in the literal sense in which He is the Father of the spirits of mankind. Therefore, scriptures that refer to God in any way as the Father of the heavens and the earth are to be understood as

signifying that God is the Maker, the Organizer, the Creator of the heavens and the earth.

With this meaning, as the context shows in every case, Jehovah, who is Jesus Christ the Son of Elohim, is called "the Father", and even "the very eternal Father of heaven and of earth" (see passages before cited, and also Mosiah 16: 15). With analogous meaning Jesus Christ is called "The Everlasting Father" (Isaiah 9: 6; compare 2 Nephi 19: 6). The descriptive titles "Everlasting" and "Eternal" in the foregoing texts are synonymous.

That Jesus Christ, whom we also know as Jehovah, was the executive of the Father, Elohim, in the work of creation is set forth in the book *Jesus the Christ*, chapter 4. Jesus Christ, being the Creator, is consistently called the Father of heaven and earth in the sense explained above; and since His creations are of eternal quality He is very properly called the Eternal Father of heaven and earth.

3. JESUS CHRIST THE "FATHER" OF THOSE WHO ABIDE IN HIS GOSPEL

A third sense in which Jesus Christ is regarded as the "Father" has reference to the relationship between Him and those who accept His Gospel and thereby become heirs of eternal life. Following are a few of the scriptures illustrating this meaning.

In the fervent prayer offered just prior to His entrance into Gethsemane, Jesus Christ supplicated His Father in behalf of those whom the Father had given unto Him, specifically the apostles, and, more generally, all who would accept and abide in the Gospel through the ministry of the apostles. Read in our Lord's own words the solemn affirmation that those for whom He particularly prayed were His own, and that His Father had given them unto Him: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled" (John 17: 6-12).

And further: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17: 20-24).

To His faithful servants in the present dispensation the Lord has said: "Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me" (D. & C. 50: 41).

Salvation is attainable only through compliance with the laws and ordinances of the Gospel; and all who are thus saved become sons and daughters unto God in a distinctive sense. In a revelation given through Joseph the Prophet to Emma Smith the Lord Jesus addressed the woman as "My daughter," and said: "for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom" (D. & C. 25: 1). In many instances the Lord has addressed men as His sons (e. g. D. & C. 9: 1; 34: 3; 121: 7).

That by obedience to the Gospel men may become sons of God, both as sons of Jesus Christ, and, through Him, as sons of His Father, is set forth in many revelations given in the current dispensation. Thus we read in an utterance of the Lord Jesus Christ to Hyrum Smith in 1829: "Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. I am the same who came unto mine own and mine own received me not; But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen." (D. & C. 11: 28-30). To Orson Pratt the Lord spoke through Joseph the Seer, in 1830: "My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer; The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; Who so loved the world that he gave his own life, that as many as would believe might become the sons of God. Wherefore you are my son" (D. & C. 34: 1-3). In 1830 the Lord thus addressed Joseph Smith and Sidney Rigdon: "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday, and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may

become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one" (D. & C. 35: 1, 2). Consider also the following given in 1831: "Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I Am, even Jesus Christ—The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; The same which came in the meridian of time unto mine own, and mine own received me not; But to as many as received me, gave I power to become my sons; and even so will I give unto as many as will receive me, power to become my sons" (D. & C. 39: 1-4). In a revelation given through Joseph Smith in March, 1831, we read: "For verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world—a light that shineth in darkness and the darkness comprehendeth it not. I came unto mine own, and mine own received me not; but unto as many as received me, gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name gave I power to obtain eternal life" (D. & C. 45: 7, 8).

A forceful exposition of this relationship between Jesus Christ as the Father and those who comply with the requirements of the Gospel as His children was given by Abinadi, centuries before our Lord's birth in the flesh: "And now I say unto you, who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin, he shall see his seed. And now what say ye? And who shall be his seed? Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are the heirs of the kingdom of God. For these are they whose sins he has borne; these are they for whom he has died to redeem them from their transgressions. And now, are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed" (Mosiah 15: 10-13).

In tragic contrast with the blessed state of those who become children of God through obedience to the Gospel of Jesus Christ is that of the unregenerate, who are specifically called the children of the devil. Note the words of Christ, while in the flesh, to certain wicked Jews who boasted of their Abrahamic lineage: "If ye were Abraham's children, ye would do the works of Abraham. . . . Ye do the deeds of your father. . . . If God were your Father, ye would love me. . . . Ye are of your father the devil, and the lusts of your father ye will do" (John

8: 39, 41, 42, 44). Thus Satan is designated as the father of the wicked, though we cannot assume any personal relationship of parent and children as existing between him and them. A combined illustration showing that the righteous are the children of God and the wicked the children of the devil appears in the parable of the Tares: "The good seed are the children of the kingdom; but the tares are the children of the wicked one" (Matt. 13: 38).

Men may become children of Jesus Christ by being born anew—born of God, as the inspired word states: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3: 8-10).

Those who have been born unto God through obedience to the Gospel may by valiant devotion to righteousness obtain exaltation and even reach the status of godhood. Of such we read: "Wherefore, as it is written, they are gods, even the sons of God" (D. & C. 76: 58; compare 132: 20, and contrast paragraph 17 in same section; see also paragraph 37). Yet, though they be gods they are still subject to Jesus Christ as their Father in this exalted relationship; and so we read in the paragraph following the above quotation: "and they are Christ's and Christ is God's" (76: 59).

(TO BE CONTINUED)

M. I. A. COURSE OF STUDY FOR 1926-27

MAY BOOTH TALMAGE

OF THE GENERAL BOARD, Y. L. M. I. A.

FOR MANY YEARS it has been the custom in the stakes and wards of Zion to begin the regular Mutual Improvement Association work and new course of study immediately after the general conference in October. To insure uniformity and correlation in all reports and phases of M. I. A. work, this same procedure is followed in the British Mission.

An opening social is to be held by each Association, to stimulate enthusiasm and interest; new rolls are to be made out, the yearly slogan is to be adopted, and all regular activities should take on fresh life.

The Articles of Faith, the text book used by the Mutuals in the British Mission during the past year, comprises doctrinal subjects

adapted in number and scope to a two year course, though outlines were constructed to cover one year only. These outlines have been generally followed; a few Associations, however, have fallen behind the prescribed schedule. Interest in the lessons has been marked, and members have been loath to leave the subjects with the superficial treatment afforded by the limited time of class periods. The course has necessitated diligent study to insure the grasping of the vital gospel principles it embodies. This has fostered individual initiative and preparation on the part of members; and teachers in many Associations report that their classes have developed greatly through the personal interest of every member being aroused.

The book was provided at the nominal charge of one shilling per copy, thus making it easily procurable by and personally accessible to all. The remaining portion of *The Articles of Faith* constitutes the outlined course of study for the Mutual Improvement Associations in Britain for 1926-27. A limited number of copies of the book may be obtained for the same small price; it should be the desire of every M. I. A. member to secure a book and begin the study year with a firm resolution for personal development in knowledge and testimony of the Gospel.

That the theological lessons may receive due and sufficient attention, it has been deemed advisable to provide no supplementary course this year. Concentrated effort will be made to strengthen and otherwise improve the preliminary programs, open nights, and recreational activities. The M. I. A. Hand Book for the British Mission is now in course of publication; this will contain concrete advice and general instructions for the organisation and proper functioning of the Associations. At monthly intervals there will be sent from Mission headquarters to the several conferences a mimeographed bulletin, which will give outlines of the theological lessons and preliminary programs for regular meetings, help in promoting successful open nights, and present any counsel that may be necessary or timely. Thus the Mutual work will be somewhat standardised throughout the Mission. Conference presidents are responsible for the placing of a copy of the bulletin promptly in the hands of every officer and teacher in the branch Associations.

It is confidently hoped that the increased interest reported during the past M. I. A. year will be surpassed in the current season, and that even more thorough preparation and individual initiative will be manifest. Success will be the result of faithful effort.

SKILL to do comes of doing; knowledge comes by eyes always open and working hands; and there is no knowledge that is not power.—EMERSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 14, 1926

EDITORIAL

AN OBJECT LESSON FROM NATURE

LIFE OFFERS to every mortal a great alternative—the choice between two courses, progression and retrogression—and upon man's election to follow one or the other depends the nature of his eternal status. Man can not remain neutral, nor manifest listless indifference as to selection; neither can he waive his right of choice. This is one phase of existence that involves positive compulsion to action; but this inevitable obligation neither restrains nor annuls the free agency of man. To aid His children to make the best use of their option, God the Father has instituted and prescribed certain definite laws, which if obeyed will start them on the right and righteous course. He uses no methods of autocratic coercion, nor tempers the elective powers of His creatures. Each is free to choose and follow his own path.

This being so, there is great significance in the knowledge that perfection is only relative. If absolute perfection were attainable, there would eventually come a time when those who had chosen the better way would reach the ultimate; and if the ultimate could be gained progression would cease. This can not be, for as before specified nothing in Nature remains at a stand-still. When progression abdicates the throne, retrogression is the degrading successor.

Contemplate the example of true advancement set by one of Nature's oddities:

The pearly nautilus, sometimes called the chambered nautilus, is a rare mollusc of the seas. In its younger days the nautilus tenants a small shell; growth and development ensue as maturity is striven for. The tiny creature seems to have alive in it the spark of progression; with attention to minute details of delicate architecture it periodically constructs a new abode, draws itself onward, closes behind the door of its former home, which had grown inadequate to the needs of a progressive householder, and begins anew the building of a better and roomier habitation. Always the remarkable little animal seems to be striving for the unattainable ultimate; and that is wherein relative perfection has great merit; it always furnishes an objective at which to aim. The result of the life work of the nautilus is a nicely built chambered spiral, with the original shell in the center—a small

dwelling surrounded by enlarging pearly palaces, which only cease to multiply when death or injury befalls the builder. The structure is one of true progression.

In the enchanting metre of poesy, Oliver Wendell Holmes has expressed true doctrine of eternal advancement. Such thoughts as are embodied in the following lines from "The Chambered Nautilus" should act as an impetus to all:

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:

Build thee more stately mansions, O my soul
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

JAMES K. KNUDSON

THE NORWICH CONFERENCE

AT THE ATTRACTIVE chapel of the Church of Jesus Christ of Latter-day Saints in Park Lane, one of the better class residential sections of Norwich, the fall conference of the large district convened on Sunday, October 3rd. Resident members and other folk interested in the Church and its teachings from Suffolk, Norfolk, Cambridge, Essex and Huntingdon, which compose the district area, mingled and worshipped in three spirited assemblies. Separate meetings were held for M. I. A. officers and teachers, the local Priesthood and all conference, branch and auxiliary leaders, the Relief Society sisters, and the Traveling Elders. In each of these gatherings reports were submitted and suggestions and counsel given by the Mission President and others. President James E. Talmage and Elder James K. Knudson had journeyed from Liverpool to attend the conference. President Leland N. Wight and the seven missionaries of the district were present.

A well delivered dialogue by Sunday Schools scholars personified Wisdom and her enlightened helpmates, who exposed the lurking dangers of both Tea and Tobacco, who had disputed as to which had acquired the most victims among men. Wisdom gained her verbal victory by presenting facts of chemical analysis and physiology, which proved beyond question the enervating and vitiating effects of tea and tobacco upon the physical, mental, and moral natures of men. Wisdom's best defense and strongest advocation was a quoted revelation from the Lord, which warns against the use of all that is injurious to the sacred mortal tabernacle.

President Wight gave a report of affairs in the Norwich district covering a period of the last six months. The district at present comprises three organised branches, in each of which there are active auxiliaries, namely: Norwich, Lowestoft and Ipswich. Missionary work has prospered in five new sections of the district; 109 villages and towns have been thoroughly canvassed by the Traveling Elders; they have distributed 50,000 tracts, 3,500 pamphlets, 50 copies of the Book of Mormon, and 85 other books; 18,000 homes have been visited, 4,013 gospel conversations engaged in, and 3,124 hours have been devoted to tracting. President Wight supplemented his report by a short address, in which he stated that compliance with the laws of the Creator is the only means whereby salvation may be obtained. During the conference session all of the missionaries gave addresses and bore staunch testimonies. A truth gem from the remarks of each is here presented:

Men are more capable of serving God when they observe the Word of Wisdom: Elder Andrew E. Stewart. The Church of Jesus Christ of Latter-day Saints places no premium on illiteracy; no man can gain wisdom unless he has faith: Elder Morgan Hawkes. There is strength in humility; the approbation of the Lord is extended to the contrite: Elder Grant M. Broadhead. Great shall be the joy of all who save souls by leading them to the light of the Gospel: Elder Clemuel J. Neville. This is the Saturday evening of time; the second advent of the Lord Jesus Christ is near at hand. Prepare ye! Elder William J. Attridge. We deceive ourselves if we imagine that we do or can exist without divine assistance: Elder Raymond Murphy. As far as we observe the principles and ordinances of the Gospel we set worthy examples: Elder Herbert Brown (a local elder). Every household should observe family prayer, for such procedure will strengthen the ties of brotherhood and love: Elder William G. Bennett.

A selection by the Norwich Branch choir, violin solos by Elder Raymond Murphy, and the impressive strains of the pipe organ, with Sister Violet Shepherd at the console, gave pleasing variety to the services.

Copious reports of the conference were published in the *Eastern*

Daily Press, the *Eastern Evening News*, and the *Norwich Mercury*. The following excerpt is a good summary of the Mission President's discourses, and is representative of the fair disposition of the newspaper articles; it appeared in the paper first named:

Dr. Talmage spoke at each of the three meetings, dwelling particularly upon the relation between spirit and body, the combination of which, he said, constituted the soul of man. He compared mortality to a school, in which the individual is prepared for life beyond death and the resurrection, and depicted the experiences of earth life as necessary lessons in this course of preparation. He held that the body of man is essentially good, and that natural tendencies and passions become evil only as they are allowed to gain the ascendancy over the spiritual part of man, which is divine.

The speaker affirmed the eternal character of man, saying that we lived before we were born into the flesh, and shall continue to live after the change which we call death. Moreover, he said, the individual is eternal, and every being born to earth had a spiritual existence before coming into mortality, and shall continue as the same being throughout the ages to come. The doctor presented statistics relating to Mormon communities showing them to excel in the matter of low death rate, high birth rate, very small mortality among children from birth to five years; and stated that the one cause of death in which the Mormons lead the world is old age.

Elder James K. Knudson spoke along the same lines, dealing with the necessity of developing health of body as a concomitant of mental and spiritual well being. Men are saved no faster than they gain and apply knowledge, he averred, and salvation to the Latter-day Saints means the overcoming of every enemy—ignorance, sin and the grave. The name of the Church—the Church of Jesus Christ of Latter-day Saints—is a complete epitome of all the organisation professes to be.

GRANT M. BROADHEAD, Conference Clerk

LATTER-DAY SAINT HYMNS*

THE HYMNS OF JOSEPH LONGKING TOWNSHEND

FOR MY SOUL delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.—Doctrine and Covenants 25: 12.

Scripture furnishes abundant evidence that the righteous have always sung praises to the Lord. The prophet Job speaks of a time, which, if contemplated in connection with its scriptural context, makes direct implication of an ante-mortal existence of spirits, "when the morning stars sang together, and all the sons

*This article is the concluding lesson on "Latter-day Saint Hymns", and is for use by the Mutual Improvement Associations on the last meeting night in October.

of God shouted for joy." Carried away in holy vision, Lehi, a Hebrew prophet of Jerusalem and the eventual leader of a colony that migrated to the Western Hemisphere, "thought he saw God sitting upon his throne, surrounded with innumberless concourses of angels in the attitude of singing and praising their God." Moses and Miriam celebrated the emancipation of the children of Israel by singing pæns of praise to their Deliverer. David, the shepherd king, was heralded as the "sweet singer of Israel", and the Psalms of the Bible are ascribed unto him to this day. Jesus Christ our Lord might have mingled His voice of Godhood in hallowed chorus with His chosen, for 'tis told that after the bread and wine had been dispensed at the last supper, "when they had sung an hymn, they went out into the mount of Olives." What a truly eloquent outpouring of sacred song it must have been!

Mere words, nicety of pronunciation, delicacy of resonance, or clearness of articulation and tone—these alone do not constitute hymns pleasing or acceptable to God; His soul "delighteth in the song of the heart."

With all of the foregoing by way of prologue, one can readily perceive why Latter-day Saints maintain and sustain a high standard of hymnology. The Church of Jesus Christ of Latter-day Saints is noted for its choice and inspiring hymns. The collection embraces a multitude of subjects, depicting in poesy and melody the restoration of the Gospel, the doctrines of the Church, Temple building, the coming forth of Book of Mormon, the establishment of Zion, the past and future advents of Jesus Christ, and all cognate or related themes. Hymns of praise, of prayer, of prophecy, of sorrow, of joy, of consolation, of charity, of home and abroad, in fact, selections for every occasion and to meet all needs, may be found among the hymns of the restored Church.

One of the venerable men of the school of Latter-day Saint poets and prose writers is Joseph Longking Townshend, who has passed seven decades by six years. Brother Townshend was born in Canton, Bradford County, Pennsylvania, U. S. A., in 1849. Manhood drove boyhood away, and he received a good education in the schools and colleges of that section of the country. His accomplishments and professions multiplied as the years fled; a glimpse through his biography reveals him as skilled landscape gardner, apt artisan and teacher of manual training, high school instructor, taxidermist, botanist, farmer, merchant, prolific writer, and a home-builder. In 1872 Brother Townshend migrated westward to Utah, whither he had been counseled to go for his physical well-being. There he met and mingled with the Latter-day Saints, became a staunch convert, and has since spent no mean portion of his time and talent defending and advocating the doctrines of the faith.

Elder Townshend's splendid hymns are among his most appre-

ciated contributions to Church literature. Several of the best known and oft-sung are: "Beautiful Words of Love", "Hope of Israel", "Kind Words Are Sweet Tones of the Heart", "Let Love Abound", "Nearer Dear Saviour to Thee", "O Thou Rock of Our Salvation", "O What Songs of the Heart", "The Day-Dawn is Breaking", and "What Prize Shall be Your Reward?"

"Kind Words are Sweet Tones of the Heart" is a general favourite of this select group. Upon being asked how he came to write this composition, Brother Townshend related the following:

"One time, while I was labouring in the superintendency of a very large Sunday School, I heard a number of fault-finding remarks among the people. The thought struck me, how much better 'twould be if I could hear kind words oftener. Acting upon this suggestion, I wrote the hymn. It is now published and sung in fifteen different languages. I have been told that this hymn is my best sermon."

Expansion or enlargement upon the lofty theme of the selection would not increase its impressiveness. It is a veritable song-sermon, comprising many precepts which are axiomatic—that cannot be denied—therefore, they should be constantly observed. The hymn reads:

Let us oft speak kind words to each other,
  At home or where'er we may be;
Like the warbling of birds on the heather
  The tones will be welcome and free.
They'll gladden the heart that's repining,
  Give courage and hope from above;
And, where the dark clouds hide the shining,
  Let in the bright sunlight of love.

Chorus

O the kind words we give shall in memory live,
  And sunshine forever impart;
Let us oft speak kind words to each other;
  Kind words are sweet tones of the heart.

Like the sunbeams of morn on the mountains,
  The soul they awake to good cheer;
Like the murmur of cool, pleasant fountains,
  They fall in sweet cadences near.
Let's oft, then, in kindly-toned voices,
  Our mutual friendship renew,
Till heart meets with heart and rejoices
  In friendship that ever is true.

To emphasise the author's delightful literary style and to illustrate the diversity in his choice of themes, selected verses from several of his most popular compositions may be cited.

This is a self-explained stanza and the chorus from "The Day-Dawn is Breaking"—an anticipation of the millennial era:

The day-dawn is breaking, the world is awaking,
The clouds of night's darkness are fleeing away;
The world-wide commotion, from ocean to ocean,
Now heralds the time of the beautiful day.

CHORUS

Beautiful day of peace and rest,
Bright be thy dawn from east to west;
Hail to thine earliest welcome ray,
Beautiful, bright millennial day.

The following couplet is from one of Brother Townshend's soulful sacramental hymns, and is oft recited by Sunday School congregations just preceding the administration of the Lord's Supper:

I come to thee all penitent, I feel thy love for me.
Dear Saviour, in this sacrament I do remember thee!

Ponder the significance of the few lines below, which constitute a stanza in an impressive hymn concerning the resurrection, "O What Songs of the Heart":

O what songs we'll employ! O what welcomes we'll hear!
While our transports of love are complete;
As the heart swells with joy in embraces most dear,
When our heavenly Parents we meet!
As the heart swells with joy, O what songs we'll employ,
When our heavenly Parents we meet.

This is the concluding article on "Latter-day Saint Hymns." If the course has instilled a deeper and greater appreciation for the comprehensive hymnology of the Latter-day Saints; if it has imparted knowledge concerning the lives and literary attainments of a representative few among the many authors in the Church; if the lofty doctrines and precepts advocated have been studied and applied with earnest intent by the readers, for their individual betterment, the lessons will have achieved their desired purpose.

FROM THE MISSION FIELD

Release—Elder Wallace S. Calder, who has laboured as a Traveling Elder in the Scottish and Newcastle Conferences, has been honourably released to return to his home in America.

Departures—Elder James H. Bowns sailed from Liverpool by the steamship *Montcalm* on October 8th; Elder Wallace S. Calder

departed from Southampton by the steamship *President Harding* on October 7th.

Transfers—The following missionaries have been transferred from and to the conferences specified: Elder Jesse R. Smith from Liverpool to London; Elder Marvin P. Thain from Liverpool to Nottingham; Elder E. Eric Snow from Nottingham to Manchester; Elder Theodore N. Hutchings from Sheffield to Leeds.

Arrivals and Assignments—The following missionaries arrived in Liverpool on October 9th, on the steamship *Montclare*, and have been thus assigned:

For the British Mission—Clinton L. Mills, Woods Cross, Utah, to the Sheffield Conference; Elmer D. White, Beaver, Utah, to the Ulster Conference.

For the German-Austrian Mission—Percy K. Fetzer, Salt Lake City, Utah; John J. Roderick, Samaria, Idaho.

For the Swiss-German Mission—Zola D. Romndy, Escalante, Utah; Henry P. Fetzer, Salt Lake City, Utah; G. Charles Liebelt, Salt Lake City, Utah; L. Clifton Rhead, Ogden, Utah.

For the Netherlands Mission—Henry John Noorda, Salt Lake Lake City, Utah.

Branch Conferences—Of the Ipswich Branch, Norwich Conference, on September 26th. The history of the Book of Mormon was discussed in program form in the Sunday School service. Addresses were delivered by President Leland N. Wight and Elder Grant M. Broadhead.

Of the Lancaster Branch, Liverpool Conference, on October 3rd. President Wilford L. Hansen and Elders David W. Eardley, Weldon G. Green, Harry I. Willmore and Horace L. Barker were the speakers.

Of the Blyth Branch, Newcastle Conference, on October 3rd. "The Restoration of the Gospel" was the theme of the Sunday School meeting. Gospel discourses were delivered by President Orson H. Berrett and Brother Sidney Andrews.

Of the Darlington Branch, Newcastle Conference, on October 3rd. Elders A. Vincen McKay, Vard W. Meadows and Brother Thomas Dinsdale discussed gospel subjects.

Of the Doncaster Branch, Sheffield Conference, on October 3rd. President Raymond H. Haight and former President James H. Bowns addressed the assemblies on the principles of the Gospel.

Of the Hull Branch, Hull Conference, on October 3rd. "The divine mission of Joseph Smith" was the theme developed. President Richard D. Hooper, Elders Kennett H. Malan, Richard L. Bird, Robert H. Summers, Alma A. Timpson and Sister Doris Grassby took part.

Of the Halifax Branch, Leeds Conference, on October 3rd. The

Sunday School presented in program form the Word of Wisdom. A harvest festival was held in connection with the conference. President George T. Harrison and Elders Frank Holroyd, James L. Clark, Franklin J. Newman and Will B. Jex spoke on timely topics of faith.

Doings in the Conferences: *Sheffield*—A farewell social was held in honour of President James H. Bowns at Sheffield on October 2nd.

Welsh—The Traveling Elders met at Cardiff on September 25th, and gave encouraging reports of their summer's work. Elder Ariel G. Evans delivered an address on the importance of tracting as a phase of missionary work.

Birmingham—Two well attended meetings were held at Tipton on October 3rd; ninety per cent. of those present did not belong to the Church. A program was given by children under the capable direction of Sister Hettie Harper. President J. Forest Wood, Elder Laurence Peterson and Sister Harper delivered gospel discourses. Elder Rulon F. Thompson baptized three persons at the Handsworth Chapel, Birmingham, on October 2nd. Elders Boyd W. Madsen, George C. Mann and John M. Joseph administered the confirmations. On October 3rd a harvest festival was held in the Handsworth Chapel.

Scottish—Baptism was administered to three persons by President William Cooke and Elder Archibald J. Anderson at Glasgow on September 25th. Those baptized were confirmed members of the Church by President William Cooke and Elders Archibald J. Anderson and John Hunter.

Liverpool—Elders Jesse R. Smith and Marvin P. Thain were the honoured ones at a farewell social tendered them by members of the Liverpool and Birkenhead Branches at Liverpool on October 6th.

DEATH

CLARKE—Sister Mary Thornton Clarke of Heage, Nottingham Conference, died on September 18, 1926, at the age of 89. She came into the Church in 1909, and although she did not reside in an organised branch Sister Clarke was a faithful member to the end of her days.

CONTENTS

The Father and the Son... ... 641
M. I. A. Course of Study for 1926-27 646
Editorial: An Object Lesson from Nature 648
The Norwich Conference... ... 649
Latter-day Saint Hymns ... 651
From the Mission Field 654

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN